CROSS ROADS

CHURCH DIVINITY SCHOOL of the PACIFIC LIBRARY

VOLUME XXXV NOVEMBER, 1959 NUMBER 2

THE JOURNAL OF THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH

lift up your eyes and look on the fields, for they are white already to harvest.

—St. John 4:35

A MAGAZINE OF

Town and Country Life

Official Organ of the Rural Workers Fellowships

CHARLES GRANVILLE HAMILTON, Ph. D., D.D., *Editor*

Editorial Office — Booneville, Mississippi

NOVEMBER, 1959

Page

President's Message — Rev. John Peacock 1
Convocation — Dr. Dale Medearis 4
The Sun Shines Bright 7
God In Snow 8
Forward Movement 9
Rural Workers' Fellowship Awards 10
Walter Lowrie 12
Division Doings 13
Meditations At National Conference — Rt. Rev. Joseph Harte 18
American Surplus Food as an Instrument of Peace — Hubert H. Humphrey 21
All Seek Their Own 24
What Is Basic Stipend? — Ven. W. D. Hassell 26
100 Books Worth Reading 29
Fair Booth Interests Many People 30
Welcome to Our Fellowship 32
Richard O. Comfort 33
The Moving Finger Writes 33
The Little House of Bread — John Oxenham 34
Our Contributors 35
The Farmer — George Stewart 36

CROSSROADS is published quarterly by the Rural Workers' Fellowship of the Episcopa Church, Inc., at 120 St. Louis, Fort Worth, Texas. Editorial office, care of the Rev Charles G. Hamilton, 224 Stanley Street, Booneville, Mississippi. Members of the Rura Workers' Fellowship of the Episcopal Church subscribe to CROSSROADS in connectio with the payment of their dues of $3.00, of which $1.00 is for a year's subscriptio to the publication.

Postmaster: Return undeliverable copies under label to 120 St. Louis, Fort Worth Texas.

Entered as second class matter at the Post Office at Fort Worth, Texas, August 27, 1952, under the act of March 3, 1897.

Printed in U.S.A.

President's Message

PERHAPS the most significant words in the R.W.F. daily prayer are "Help him in his efforts . . . and . . . he shall reap abundantly if e faints not . . ." because when a rural worker succumbs to the com-rtable temptation to "faint" in his work and give in before the constant tacks of the secular world (which in so many ways has infiltrated the urch), then a serious blow has been struck for the Devil!

Frequently I have been on the verge of giving up rural work and ntering the lists for a "better" parish, only to have some townsfolk emonstrate to me once again that there is NO better parish than the ne in a small community. We face up to the realities of living in a nall place simply because we are part of that place and there is no large owd or great organization behind which we can hide. When we re criticized we must, perforce, give a proper "apologia" for our posi-on; when we are attacked, we must defend; when we make a mistake e must acknowledge it and when we take a stand upon an issue of hristian Principle then we must be ready to state our case!

But it would so so easy, in any of these situations, to resign and move to a new place, either large or small. This is part of the process of eeling faint.

There are at the moment not a few rural workers who are taking a and which needs a thorough examination, for it is, in effect, that we ural chaps must face up to the new age, that farm, fishing, lumbering, ining and other rural influences are on the wane and in their stead here is a steady, irresistible trend towards urbanization, not only of omes and communities, but of ideas and ideologies! It's as though omeone started to believe that the Christianity of Jesus Himself ought o resign itself to becoming mere honestry and goodness!

There are many, many people, even in cities, who know full well hat there is an underlying philosophy in the Country which can never e annulled simply because there are more appliances, more means of ommunication, more money afloat, more ways to amuse oneself and ore important material matters to consider! There are still many undreds, and there will always be many hundreds, of people, who are etter able to know God's Will for His people and their work in the orld, than the masses and their leaders — but they will also always e misunderstood and caricatured by any who have an unqualified belief n the status quo, for its rather difficult to get close to God in the idst of the hustle and bustle of daily living in any age. Those who re better able to know God's Will are those who have somehow with-tood the constant and unrelenting attack of moderate materialism, that s, the putting of possessing ahead of comprehension, and I am very

sure that the folk in smaller communities are able to withstand, even today, because of some simply lovely things. These simply, lovely things are to be found in most of the touches of Nature: Autumnal colours, cascading streams, blue jays eating your sunflower seeds, and so on, as well as in the people one meets, like the one who takes off from work for a day, or more, in order to go fishing and then tells you or his boss, that he "just had to!" or the one who talks of the death of the human body as something that "had to be, but it leaves a place no one else can fill," with such simplicity!

You all have met such lovely things and people, mingled in with some unlovely ones, of course.

So, when I pray daily for you on your day I earnestly pray that you faint not for, believe me, if you *don't* faint you *will* reap abundantly, in the name of God.

May God bless you all.

Yours in Jesus Christ,
John Peacock

—oOo—

Convocation

Dr. Dale W. Medearis, Chairman

WHEN a person attempts to summarize a whole conference like this, he undertakes a rather presumptuous thing. There is so much that has happened to so many; there are so many thoughts; and points of view; there are such mixed feelings that to attempt a summary is an overwhelming thing. You will probably feel I have not done much when I'm through, and you'll probably be right. But perhaps a person can capture a few of the glimpses of the bright spots, a little of the essence of things discussed, some of the available trends.

This speaker will probably not be able to do more than that. But even if this little bit happens, maybe it will help you tie some things together which are at loose ends, get some perspective from which to appreciate your experience here, and evaluate the process of which you have been a part since Tuesday morning at 9:00 a.m.

The first thing I would like to do is to observe that the convocation has been more than the sum total of its various parts. Of course, it has consisted of speeches, bull sessions, and a few ad hoc business meetings in the corridors and lounges. But it has been more than that. The convocation has had a plus factor. . . . This has been so definite and pronounced that it has taken on a personality. When one stops and disassociates himself from the process for a little while, as I was forced to do in preparing this summation, one realizes how pronounced a per-

nality a meeting such as this does assume. In fact, I have come to iink of the convocation in very personal terms and have been tempted give him — since he's predominantly male —a name. I call him Wally". Wally's full name is Wally Ecumaniac . . . Wally is quite fellow. He has a lot of human characteristics. He laughs, gets angry, eeps, sings and sleeps through dry addresses. He sometimes gets ightened by the new and untried and falls back on the traditional. But n other occasions he is able to take the great leaps of faith and rise to eights of glorious insight. Like a mischievous boy, he sometimes can't sist a little horseplay.

He's a mess! Really he is! He is a complex of traits and attitudes l his own. Any resemblance to anyone or any thing living or dead strictly coincidental! There never was another convocation exactly like m . . .

Wally is really a friendly guy, very extoverted, going around grabng people by the hand and greeting them warmly. He's not at all averse slapping a few backs and once or twice I thought I detected an rkansas hound dog story being told for an expectant audience. Wally akes friends easily regardless of race or church affiliation. He likes eople because they are people and because they are dedicated to his ord and Master. Whether they are garbed in jeans, clerical clothes or usiness suits is of little consequence to him. He has learned that ese externals come out of traditions with a wealth of meaning and willing to take them at face value.

Wally is also a pretty good sinner. He usually is in fair voice and ith considerable volume. And how he loves to sing! On every nceivable pretext he bursts into song. The great hymns, the spirituals, e gospel songs — all find their way into his repertoire. I don't know at Wally has ever said it in just so many words, but he acts like he inks he can sing in the Kingdom! Wally is quite an eater, too. uncheons, breakfast, banquets. He must think the Gospel army travels n its stomach too.

To be completely fair to Wally, you must say he's pretty sensitive o! He's pretty quick to respond to even the subtlest suggestion. His notions respond to speakers and discussion leaders as great issues are ncovered and problems analyzed. He is no stranger to both prayer nd praise!

Of course, Wally is not completely without his obdurate side. He as his moments of prejudice and bigotry. He has his times of inability nd unimaginativeness. He has his frustrations and fears. In some ays he is having his first breathtaking interdenominational or interacial experience. He is a little excited about it but not always sure e likes what is happening to him. Yet at other times he is exalted nd thrilled by the new dimension he has discovered. Perhaps he'll ave to live with this ambivalence for a while, before he finds full econciliation.

And let' not forget that Wally i something of a politician in his les angelic moments. He's not going to wait around until the spirit get ready to move. No sir! Not Wally. He's got a few friends wh owe him a favor. He has a few strings he can pull. He knows where the pressure can be applied. And so it goes!

But in his better moments he is a generous one. He's full of genuin good will and loving concern. He can rise above his pettiness and h littleness to be positively noble, admirably unselfish and nonpartisan and fearlessly prophetic. He can on occasion put aside his denomina tional biases and plan for a workable solution of the competition an divisiveness on the local level. He can forget vested interest and tal seriously of cooperative planning and strategy. He can lay aside prestig and privilege, gird himself with the towel of service and wash th feet of the poor, the dispossed and the oppressed, the sick and afflicted He can leap over the bounds of his provincialism to grasp the hands o brothers across the nation and across the sea. His capacity for Chris tian fellowship and concern is amazingly limitless, on occasion!

Wally has his tensions too! They are not all organized or relaxe either. He is deeply disturbed over the present relations of the racia groups in America. He wishes something could be done to stop th inexorable march of change that threatens the family, school, neighbor hood and the church. He is distressed with the plight of the aged the alcoholic, and the persistently poor. He is moved with concern fo the uprooted and the socially disorganized. His heart bleeds for th southern out-migrants from mountain swamp and plantation. It als bleeds for those who stay behind to man the farms and factories in th new rural scene of the south. He is concerned that the policies of th public towards agriculture are ones that provide for the total good. H is concerned that the young people catch a vision of vocation to the en that the Christian ethic is applied to all legitimate work. And he i quite concerned that youth and their parents accept the ministries of th church as legitimate choices of vocation. He is convinced that communit is essential to human existence and yearns for ways of strengthening suc relationships. He observes the deplorable rate of divorce and famil disorganization and would strengthen the Church in the task of strengthen ing the institution of marriage. He looks over the social scene and observe shorter work weeks, earlier retirements, more leisure time, and wonders how we can help people fill these newly-won hours with meaningful and redemptive recreation. He looks over the rural church situation with its overabundance of small congregations and its under-supply of ministers and yearns for some kind of Area Ministry. And where there are ministers Wally is concerned that there be a mutuality between them and their lay man for Christ's sake and the Gospel's sake. Wally also has a concern for his theology. He wonders if he is on the right track in church co operation. Does theology support the kind of interdenominational fra ternization and superficial cooperation? And what about rural life

self, is it subject to theological examination? Is there anything about essentially divine? Does it come under the same kind of divine judgment other kinds of human organizations, physical environments, and com-osites of culture?

Wally wonders sometimes if he's communicating. He has so much say to individuals and publics; he yearns to be able to capture their ttention so he can tell them, and he wants to be as effective with the ols of research, survey and analysis at the community level.

I think you will admit these are a lot of tensions. None of them re bad tensions as far as I can see. I wouldn't for a minute want to e Wally relaxed on a single one of them. Rather I would see him get em organized into the symphony of concerns and yearnings they so stly deserve to be.

Well, Wally's case history is about complete for 1959. Soon he'll nly be a memory, odd bits of literature collected from the displays, d programs, newspaper clippings, notes taken much too hastily to be gible a few weeks from now. We need not grieve at his passing or the revity of his life. He served us well and proved to be quite a per-onality. I hope the same can be said of each of us when we have com-leted our time.

—oOo—

The Sun Shines Bright

AND it did on the old Kentucky home, as the first national Town and Country Convocation of the Council of Churches included the rgest attendance of Episcopal Southerners of any major rural con-erence. Twenty-one Southern dioceses were well represented, with nly two states missing, and churchmen from a dozen northern and anadian dioceses kept it from being purely Dixie.

For the first time, only one RWF Award was bestowed, and that to ur faithful and longtime leader, Rev. Clifford Samuelson. Elections, wo by one vote, resulted in the election of Bishop Norman Foote of daho as honorary president, the unanimous reelection of President John eacock of Cowansville, Quebec, Vice Presidents John Webner, our ost faithful lay attendant, and Rev. Smith Lain, expert on the small hurch school whose article was in *Crossroads* recently. Mrs. Annette eiger was reelected unanimously, and Rev. E. Dargan Butt of Sea-ury Western and Rev. John Haden of Richmond, Va., both old time ellowship leaders were named directors. Ven. Charles Rehkopf of t. Louis was electeed Treasurer. Excelleent reports on promo-on and membership were made by Rev. Arthur Freeman, director and Vest Coast Representative, and John Webner of Bumpass, Va. President eacock appealed for more work and more members, and Rev. Philip teinmetz, of the Mass. Council of Churches, urged that the Fellow-hip move with more than deliberate speed toward complete self-sup-

port. Episcopalians ranked 4th with 63 at the Convocation, out of 60 attendants. Meditations were led by Rev. John Pitt of Standardsville Va. The courtesy of Dean Norval Wicker and of the ladies of the cathedral were highly appreciated. We are not always served by the wife and daughter of a bishop.

Since we helped start the move to meet in Louisville several years ago, we were happy with this break into Dixie and also the opportunity to enlighten those from cooler climes. It was not a Mississippi conspiracy, but coincidentally the three major speakers of the first day were from the Magnolia state, which was also the best represented even by Episcopal clergy S. W. Foster and C. M. Moyer. Dr. Harold Kaufman, of Mississippi State University, who has been responsible for Mississippi Community Fellowship work for a decade, gave the leading address on "Emerging Patterns in the South," part of which we expect to publish in the next *Crossroads*. Dr. James Sells, Southern Methodist leader in a dozen fields, chaired a panel which applied Dr. Kauffman's information and attitudes to town and country church. Dr. Perley F. Ayer of Berea pointed out the persistent poverty of the Appalachian area, which Dr. Earl Breweer of Emory emphasized at the last session on the Appalachian Survey. V. A. Edwards noted "Taxation without representation is still tryanny," and urged that planning be with Negroes rather than for them, noting that the largest Southern state is that of inertia. Dr. C. Merten Hanna of Louisville Seminary noted that cheap and docile labor is nothing to boast of, that most of these educated for teachers in Kentucky leave the state, and that the poor do not have the gospel preached to them in the South. Miss Alice Cobb pointed up needs for Christian education, while our own Rev. W. Ross Bailey, "Bishop of Mingo and McDowell" in the West Virginia mining area, who used to headline letters to his bishop "from the Wrectory," noted that poor people cannot afford to be called alcoholics so they remain drunkards, and that we are putting too many roofs on too many broken down church buildings.

Shirley Greene of the United Church urged getting away from agricultural fundamentalism that production makes one elect. D. W. Brooks of Atlanta gave a layman's emphasis on world missions, noting that Hollywood shocked even Krushec, as it undoes missions abroad. Samuel Van der Meer told of mountain mission work: the Southern Baptist Choir sang, Dick Comfort put the rural church in world perspective (which we hope to publish), and Dale W. Medearis, chairman of the convocation, ended with the most interesting summation, which we publish in this issue. 20 classrooms gave the most real discussion seen at these gatherings, the two we attended, led by Dr. James Sells and Dr. Cornelius Tarplee of the National Council being the best of any convocation, and were probably equalled at the other 18, whose leaders included among our men Rev. Philip H. Steinmetz on "Theology and Rural Life."

President Frank Caldwell of Louisville Presbyterian Seminary we not

fraud in TV shows, college exams, advertising, price labels on cars symbols of our day and status, and urged sermons be moving, economil in words, climactic in thought and emotion and will, and transted in to the 14 year vocabulary of TV and radio. The South ill rise again, and the Convocation will come South again.

—oOo—

God In Snow

"God is more in the snow than in flowers or trees."

The snow is all the work of God, unlike flowers in which we cooperate.

The snow covers all the imperfections of earth, as the love of God overs all our sins. The beauty of the snow makes radiant the drabness f earth, as God's grace makes lovely our lives.

The snow proclaims that God moves in mysterious ways. "Hast thou ntered into the treasures of snow?" Through the whiteness of winter Ie prepares the emerald of spring. Its whiteness contrasts with the darkess of human doings.

The snow is ever new and fresh from the presence of God. Each nowflake is a different design of an Architect of symmetry and variety. The God who creates infinite varieties of transient snowflakes is conerned for all of His differing creation.

The snow falls as softly as the great gifts of God. So quietly God mparts to human hearts the wonders of His heaven. He enters in the lence.

White as the prayers of Mary,
The silent flakes drift down,
Like angel hosts descending
Upon a little town.
Immaculate as Jesus
Is earth's new spotless gown.
White as the prayers of Mary,
The
silent
flakes
drift
down.

—oOo—

FORWARD MOVEMENT

The devotional booklets of the Forward Movement have long meant uch to the church, but the studies in Isaiah in the summer edition were orthy of preservation and rereading. The fall issue contains one of ie finest series of short sketches of the life of Christ and we trust will be made available in permanent form.

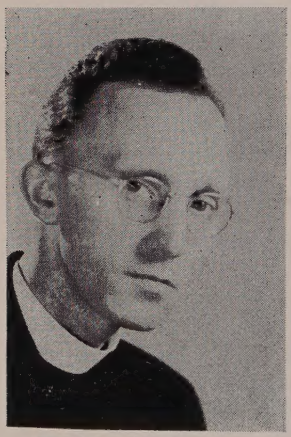
Rural Workers Fellowship Awards

Over the years the list of those to whom the awards of the Rural Workers Fellowship have been given has constituted an honor roll of town and country work. It is by no means a comprehensive list, as there are many others whose faithful work is largely unknown to others of the Fellowship. We regret that some unavoidable delay has made it impossible for us to announce the 1958 awards until this issue.

—oOo—

CITATIONS

Henry Lee Fullerton, Priest



Born on a farm, educated in a rural school system and returned after college and seminary to within a few miles of his birthplace, Henry Lee Fullerton has become an outstanding town and country priest in the Diocese of Dallas. Assigned by his bishop to an area with no Episcopal Church, and only eight Episcopalians in 1947, his faithful, wise and continuous ministry for eleven years has established St. Dunstan's Parish, Mineola, Texas with a present congregation of nearly 100 active communicants and a beautiful church building. With a wider interest in the rural church, he has been a delegate to national and provincial town and country conferences, as well as Provincial R. W. F. representative.

The Rural Workers' Fellowship of the Episcopal Church is honored to present him its Rural Fellowship Award.

Robert Benjamin Hall, Priest

The missionary zeal of Robert Benjamin Hall has shown itself not only in his own life, but in his relatively brief ministry. Serving for several years in the Ozark region of Arkansas, he developed five mission centers in an area of 5,000 square miles where he found only one church and thirty scattered Episcopalians when he began. His later ministry has led him to work among the Indians of South Dakota and now to establish missions, build buildings and develop congregations in the Diocese of Louisiana.

He has served the Rural Workers' Fellowship as its Vice-President and Prayer Cycle Chairman, and is known for his continued interest in the establishment of the Church in rural

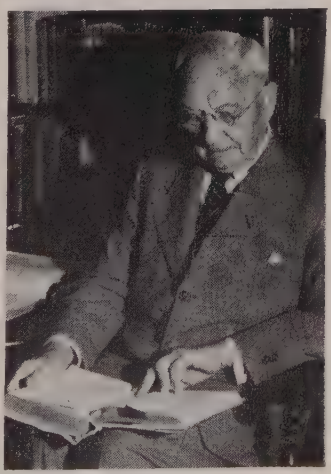
reas. The Rural Workers' Fellowship of the Episcopal Church takes easure in extending to him its Rural Fellowship Award.

Matthew George Henry, Bishop

Enthusiasm for the Gospel of Jesus Christ and for the establishment of His Church is a well-known characteristic of Matthew George Henry. His wise and courageous leadership, his deep personal concern, and his untiring and constant effort and personal service have led to the significant growth and strengthening of the Church's work in his jurisdiction, the Diocese of Western North Carolina. His understanding of the Church's task in town and country areas, and his insights into its weakness and strengths has made him a valuable member of the National Advisory Committee on Town and Country Work and qualifies him for his present position as its Chairman. Bishop Henry is a leader in Provincial affairs, a speaker in considerable demand, a pastor to his ergy, and a chief pastor to his diocesan family.

A former honorary president of the Rural Workers' Fellowship, and n active member of long standing, Bishop Henry is deserving in every ay of its Rural Fellowship Award.

Herbert William Prince, Priest



Many persons who have known him would ot think of Herbert W. Prince as a town nd country priest. His ministry has led him om his native England to a Missionary in dia, curate of a city parish, rector of sev- al churches in the West, and finally rector r twenty-five years of a large suburban rish. His retirement from this four years fruitful service in 1946 brought him to nother ministry in the mountains of New ampshire, which has been unique, inspir- g, and town and country in every way. As under of the Tamworth Associated Church- , for over ten years its pastor and now his second retirement its guide and sup- rt, and as a friend, counsellor and leader the churches he has served, the Rural Vorkers' Fellowship of the Episcopal Church is proud to present to him Rural Fellowship Award.

William Sheldon Paddock

For twenty years a town and country church worker, in the Church Army and now as a lay-person outside the Church Army, "Bill" Paddock has been minister-in-charge of churches and a missionary establishing new congregations in North Dakota, Missouri, New York, Newark, Western North Carolina, West Virginia and Southern Ohio. He has conducted countless valuable surveys and his trailer chapel ministry was used as the basis for the well-known motion picture, "Life On Wheels". A humble and devoted man, he is yet possessed with energy, zeal, and a pastoral concern and insight based on sympathetic understanding of the experiences of farm and small town people. His help and advice are often sought by town and country clergy, and his ecumenical spirit makes his influence extend far beyond the Episcopal Church.

The Rural Workers' Fellowship appropriately recognizes his minist in town and country by presenting him with the Rural Fellowship Awar

Frank Archibald Rhea, Bishop

Throughout a faithful and fruitful minist beginning as a worker among the Sioux a Dakota Indian people, and continuing for ov forty years as priest-in-charge of mission small town rector, cathedral dean, and Mi sionary Bishop, Frank A. Rhea has served t town and country Church well. Now aft retirement following his fifteen year Episcopa as the Bishop of the Missionary District Idaho, he continues his ministry as an assista Bishop and general missioner in the Diocese Olympia. A member of the R. W. F. of lon standing, he has demonstrated the qualities deep personal concern for every child of Go and utmost devotion to the Master Whom h served, which above all his other fine qualiti commend him for this Rural Fellowship Awar

—oOo—

CROSSROADS would like to publish a list of all radio program regularly conducted by members of our Fellowship. Send station loc tion, dial number and range.

WALTER LOWRIE

We had been working on a review for this issue, but before it went press, the subject of the volume passed to the life that knows on ending. lthough he never served a rural field, his ministry and message in- ired many a worker in town and country and will impel more to study d serve the Lord he loved.

Dr. Lowrie of Princeton and Rome: Nine Essays in Acknowledgement a Debt., edited by Alexander C. Zabriskie, and written by several of the ajor scholars of our communion, (Seabury Press) is worth $3.50 for ıy priest of the church to become introduced to Walter Lowrie, in se he has never read the foremost scholar of our twentieth century merican Church. Princeton Seminary claimed him as its most illustrious umnus, but we have the right to be proud that it was one of our clergy ho made Kierkegaard available to the American mind. None in recent ars dares to ignore the great Dane in theology or even in quotation, ıt the humility of the translator was such that not many Anglicans alized that most of the translation was done by Walter Lowrie, who arned Danish after retirement age in order to translate S.K.

Some of us first remember hearing of Dr. Lowrie when he made the ıtional press some thiry years ago by preaching a Christmas sermon the American Church at Rome on Vergil's prophecy. His long scholar- ip in archalology, catacombs, and recovering early Christianity was even en known to some scholars. His ministry at Rome brought him in uch with Continental thought, and he was a pre-Barthian, as he was riting of the crisis and conflict of the Christian faith with modern bstitutes therefor while Barth was still preaching Romans. Lowrie once nounced in Rome that he would preach a sermon on the fundamental ctrines of the Christian faith. He preached the exact opposite of each ctrine and noted the people accepting heresy as gospel; he then con- uded by pointing out that every statement he had made was false and nChristian and that even in Rome the contradiction had not been noticed. is humor frequently shocked theologians of sober or stodgy ways, but oman and Protestant clergy alike understood his seriousness as well as s lighter moments. As Adlai Stevenson once said, only the serious can humorous. Waldensians translated his 1924 study of *Problems of Church nity* into Italian—probably our only such compliment. His translation Schwietzers' *Mystery of the Kingdom of God* was ignored in 1914 cause of anti-German hysteria.

The Liturgical Movement was flourishing on the Continent while some mericans were still copying 18th century Parisian candles and creating rnyard Gothic buildings under the illusion that these were historic tholicism. The movement in this country is much indebted to him as one

of the first authors to remind us that ancient Christian art and worship were far different from medieval and post Reformation usages, and that no reduplication of the past but reunderstanding was the essential. Evangelical Catholicism was his liturgical faith, and when today Roman Catholics discover worship is contemporary and free while we timidly also emerge from Caroline antique collecting to make the Eucharist a profession of the people, we are following in his train—which unfortunately was not an express, but a local with many stops.

Perhaps no theologian of our church has had such a tribute as the volume we are reviewing. Of course, Walter Lowrie would have laughed at the title of theologian. It took years for seminaries to realize that a man without an earned doctor's degree might be a considerable scholar. Dr. Zabriskie's introduction is a good beginning, and he stresses in the last chapter that Lowrie had become an increasingly convinced *Protestant* Episcopalian, for unless the Protestant stress is kept strong and unmistakable The Episcopal Church will cease to be Christian. It did not seem to him altogether reasonable to condemn the Anglican for the fact that he alone has sufficient perspicacity to perceive that he is at the same time a Protestant and a Catholic. Lowrie's interpretation of Kierkegaard is well pictured by Canon Howard Johnson. There are other valuable contributions to the total picture. It also seems obvious that some of the contributors have not read much of Lowrie, for it is incredible that they could make the naive statements of a 19th century liberalism which Lowrie has often ridiculed as well as disapproved. Some seem to have taken Lowrie as a text on which to expound their own predilections and to ride their own hobby horses in all directions. It is unlikely that town and country clergy will believe the statement of one that "a settled Presbyterian minister or Episcopal rector may not be removed for his preaching from *above* or *below*."

What first attracted me to Walter Lowrie was his tremendous *Jesus according to St. Mark,* which I used for Lenten messages in 1934—having used Barth's *Romans* the year before. The people understood Lowrie better. This big book is unfortunately out of print. It brings an understanding of the gospel which penetrates through the haze of sentimentality and accepts responsible criticism but goes beyond to find the Christ of faith who is also the Jesus of history. What commended the book to me was opening it by change in a book store and finding these words (page 310): "I am not ashamed of Jesus and of his words—not even when they are apocalyptic in their coloring. That is very little to boast of and I do not know whether that is a sufficient plea for the favor of the Son of Man—whether for this assertion I dare infer that ht will not be ashamed of me, just for this small cause. And I confess that I do not understand all of Jesus' words. The Son of Man has not yet appeared on the clouds, the Kingdom of God has not yet come with power, and we go on praying for its coming as our Lord taught us to do."

Division Doings

By the Staff of the National Council
Division of Town and Country Work

THE *National Convocation on the Church in Town and County,* held at Louisville, Kentucky, October 19-23, under auspices of the National Council of Churches, has been the recent concern of the Division. nother article in this issue of "Crossroads" describes the Convocation rogram, emphasizing town and country work in the southern United tates and gives some details of the Episcopal Church delegation activies in connection with the Convocation. The Division is pleased to ssist Dioceses in sending representatives to this conference, since it rovides not only an opportunity to share with other churches town nd country leaders, but also gives another occasion when Episcopal nd Anglican town and country workers can discuss our own town nd country problems and plans.

Roanridge Farm and the National Town and Country Church Institute Parkville, Missouri have seen some recent changes. The Rev. W. rancis Allison, formerly Director of Kirby House Episcopal Conference enter in the Diocese of Bethlehem and a long-time leader and past fficer of the Rural Workers' Fellowship, has now become an Asociate Secretary of the Division and is resident at the N.T.C.C.I. eadquarters. Roanridge Farm, once operated as a part of the Initute, is now rented and the Shorthorn cattle herd has been disposed f at a dispersal sale. The Rev. Richard C. Allen, formerly vicar of he Chapel of the Redeemer, has become diocesan missioner and vicar f the Lindsay-Paul's Valley field in his home Diocese of Oklahoma. he congregation, which began through the work of N.T.C.C.I. staff fforts, will continue to use the new chapel at the Institute until it can ecure proper facilities nearby, but it will no longer be the concern of he Institute staff. The Rev. Sylvan Law, formerly of Conway, Arkansas, as become the new vicar of the congregation, which is an organized ission of the Diocese of West Missouri. The Rev. Smith L. Lain, ho served on the Institute staff, in addition to his duties as Associate ecretary of Materials for Very Small Church Schools of the Department Christian Education, has moved his residence from Roanridge to reenwich, Connecticut, where he will be nearer his office at Tucker House.

Training for the town-country ministry with seminary students and omen church worker trainees is now concluded for this summer, but -service training of clergy already working in town and country fields ntinues at Land Grant College short courses the year around. The ivision has assisted Episcopal Church clergy to attend such courses is year at Cornell University, Michigan State University, and Virginia olytechnic Institute. Clergy throughout the Church are invited to rticipate in such courses in their own states and the Division offers

Leaders at Tri-Diocesan Town and Country Conference for the three dioceses i the State of Wisconsin. Left to right: Prof. John H. Miller University of Wisconsir Rev. Wm. Davidson, The National Council; Bishop Horstick, Eau Claire; Bishc Hallock, Milwaukee; Bishop Brady, Fond du Lac; the Rev. Beaufort Marcell, ho rector; the Rev. Prof. Boone H. Porter, Jr., Nashotah House.

Students and Supervisors at the Parish Training Program of New England pre lim inary session, Whitinsville, Mass., June, 1959. Back Row (l. to r.) Messrs. He rick, Phillips, Jenkins, McQueen Seward and Der. Middle Row (l. to r.) Messr Baldwin, Johnston, Buttrick, Workman, Merrill and Brown. Front Row (l. to r. Messrs. Wolfe, Hyde, Gilmire, Deacon, Jones, Smith, and Gee.

iscopal Church participants in the Michigan State University Rural Leadership hool East Lansing, Michigan, July, 1959. Back Row (l. to r.) The Rev. and rs. Peyton Reed, the Rev. Ralph Reamsnyder. Seated (l. to r.) Mrs. Reamsny-r, Mrs. Hoch, Mrs. Burr, and Rev. Messrs Burr, Davidson, Webb, Anderson, d Hoch.

ont Row (l. to r.)—seated on the floor— e Rev. Messrs. Morris, Giles, Verell, Glas-w (rear), Newman, Raymond Smith, Pea-ck, Roger Smith, Fullerton, Steinmetz, Augs-rger, Mr. Webner, Flanigen, Hughes.
cond Row (l. to r.)—seated in chairs— e Rev. Messrs. Samuelson, Stuart, Foster, rs. Geiger, Huffman, Cave, Mrs. Webner, vidson, Seaton-Elliott.
ird Row (l. to r.)—standing— Lawhon, ckney, Freeman, Martin, Moyer, McCul-gh, Porcher, Schlothauer, Hanson, Robert-n, Allison, Mrs. Allison, Mrs. Baley, Baley, s. Porritt, Porritt, Hamilton, Spencer But-, Denton.
urth Row (l. to r.)—standing behind — out, Thorn, Scott, Rogers, Chancellor, Powell, nton, Darling, Persons, Harris, Heistand, cher.

Division of Town and Country Staff Officers. (l. to r.) The Rev. W. Francis Allison, The Rev. Wm. Davidson, The Rev. Clifford L. Samuelson.

to share their total expenses on a 50-50 basis within the limits of funds available. Further information about short courses is available from the Land Grant college itself, or from the Division. Pictures elsewhere in this issue of *"Crossroads"* show the seminary students and their supervisor at the preliminary session of the Parish Training Program in New England, and the group of Episcopal clergy and clergy wives present at the Michigan State Rural Leadership School, July 20-31.

A Tri-Diocesan Conference of town and country (and some city) clergy was held for the three Dioceses (Eau Claire, Fon du Lac, and Milwaukee) in the State of Wisconsin, at St. John's Parish, Wisconsin Rapids, September 1-4. A picture of the conference in this issue of *"Crossroads"* shows the leaders with the exception of the steering committee under chairmanship of the Rev. J. Ethan Allen, former R.W.F. President and now town and country Chairman for the Diocese of Milwaukee. Over fifty (50) clergy equally representing the three dioceses attended and discussed the church's mission in rural Wisconsin.

Town and Country Study Materials promised in the last issue of *"Crossroads"* are not yet available because of unexpected delays in production except for the new filmstrip which is available for loan from the N.T.C.C.I. Film Library, Parkville, Missouri. The filmstrip, in color and including two (2) reading scripts, may be purchased for $5.00 from the Audio Visual Film Library, 281 Park Avenue South, New York 10, New York. It is recommended for groups who are interested in a brief summary of the work of the Division and a pictoral presentation of the definition of town and country work in our Church. Announcement of other materials will be made as soon as possible.

Executive Secretary, Cliff Samuelson, has just returned to his office after an absence of nearly three months. After a period of medical check-up and rest during part of June and July, Cliff went to Greece by appointment of the Presiding Bishop, to participate in the World Council of Church's Study Conference on Rapid Social Change. Thirty four countries were represented, with major emphasis being on the Middle East, Asia, and Africa. At the end of the sessions he visited various Church projects in rural Greece, Israel and Jordan.

—oOo—

Meditations

At National Town and Country Conference

Rt. Rev. Joseph Harte

I. HIS VOCATION REJECTED—Luke 4:14-31

Our Lord's first great rejection was by His own fellow-townsmen. His vocation stood the test. What about ours? We were called in our ordination to so great a work and have accomplished so little. Some priests enter ordination without a call — for position, self-expression, profession. They are quickly disillusioned and so seek to gratify ambi-

on by selling out for money, or others, more honorably, face their inistries for the first time. God does call them and they cease being ofessional ministers and become priests. Thomas Abecket was one st such as this. Pray for these uncalled priests. God summons his riests to a privilege, an obedience, an authority, and a labor. So has been from the beginning. We are just as close to Him as were the velve, because we handle Him in the Blessed Sacrament. But we wander r from Him — by the enticements of the world. But our obedience to prepare His Way, to bear witness of His light. We are not sent build parish houses or run Boy Scout troops, or bask in Rotary ubs. We are sent to provide Word and Sacraments. This is our ole duty.

The world calls us to do a thousand things and to leave us no time ft for saying our prayers, for our daily celebration, for reading our aily offices, for making our daily meditation, for spiritual reading, for tercession and adoration, for properly preparing our sermons, for eking out the lost. In this condition we start flattering ourselves with es, because we are cowards, that we would be unpopular if we didn't o these petty things and lose our jobs. We were ordained to administer ie Word and the Sacraments, and *called to cast out dev'ls*: To take uthority and power over evil. Today we call them defective orienta- on, or the breakdown of personality, but they are all our ancient nemy, sin. The point is to pardon sin and reconcile the sinner to God. *le gave them authority over demons and they went out preaching*: *pent*: *and cast out many demons.* This calls for confessional. We can- ot compel them to come, but we must be there for them to come. It our response to the dire necessity of sinners. It is the hardest work nat we do — to cast out demons by prayer and fasting.

Ve are called to heal diseases:

This means not only visiting the sick to cheer them up. What a bore a cheerer-upper. The sick are healed by the power to God and by rayer. Every time you put on the maniple to go to the altar, recall nat this vestment was originally a towel, to bind up wounds, to wipe way the tears of His people. You can wear your maniple on your eart, as well as your arm.

You have been called to make ready His way, to cast out devils, to eal the sick.

. HE WALKED STRAIGHT THROUGH THE WHOLE CROWD SERENELY AND WENT ON HIS WAY—Luke 4:30

He told those of Nazareth that common ordinary piety didn't count. hat Faith counts more than nationality and more than external orthodoxy. o the Nazarenes rose up in wrath against Him and led Him out to slay im. But His serenity baffled them. *Never man spoke as this man,* is arguments were not irresistible. It was not what He said, but how e said it. He spoke with the authority of God. At the time of His eath, He was serene. Granted that His wrath could be full and in

sorrow weep, but He never would panic. In life and in death, *passing through the midst of them, He went His way.*

We show so little composure and are not even certain of Him. When the world opposes Him through us, we fret, fight back with all the emotional fervor of the unconvicted. He knew that opposition to the Truth would never come to anything. He was not concerned with the quick results. We must see the harvest, quickly, or become fretful. We fret and stew at the world around us. There is not one discouraging thing we look on that He did not have. We fret at the awful materialism of our day, but the Roman Empire of His time had gold as god. We stew over the sentimentality of the church, forgetting that the church leaders of His day were weak and broken. Looking back, it would seem foolish to try to help the world or the church of Jesus' day, but His purpose was serene. His serenity was the measure of His purpose. That man does not rule the universe, that history is in the hands of God; that God is all wisdom and all love. That foolish, sinful man revolts, but that revolt against God merely destroys man, not God. Was it easier for Jesus because He was God, and we are men? He was God, but completely human with every temptation. Nor are we men without hope, for we are offered the gift of Faith, and it is the one gift we may beg for. We may not beg for riches or ease or length of life, for He did not have these, but He did have Faith.

III. LORD I BELIEVE, HELP THOU MY UNBELIEF

The gift of Faith comes from our Blessed Lord. As in no other place we get this gift in the eucharist. We see there the victory of the Faith.

Kyrie eleison: my discouraged cry; I am weak, ignorant, a fool. I need Thy help.

Creedos I put my trust in Thee. I believe — the answer:

Caritas: love, not in words, but in deeds and in truth: His gift of His life, And from this comes:

Peace.

—oOo—

American Surplus Food As An Instrument of Peace

Hubert H. Humphrey

ONE of the most pressing of the long-range challenges confronting the American people is the challenge posed by our unprecedented ealth in a world three-fourths needy and no longer willing to re- ain so.

How absurd if surpluses of vitally needed commodities become minuses n America's ledger, for to have too much and not share is surely far orse, in science and in practice, than to have too little to begin with. hus, common sense and common decency combine to tell us to use ur famed know-how and our vast national energies to devise ways n which our good fortunes can become the blessing of all people, and ot a symbol of selfishness to God's children elsewhere.

The whole ethical sweep of our traditions and the imaginative resource- ılness of our ancestors cry out the senselessness of any posture which akes food seem a cure in the midst of want.

Agricultural surpluses in the hands of the Commodity Credit orporation have mounted to very large proportions, and have exercised depressing effect on domestic farm prices, and have resulted in heavy ısh outlays for storage — in fact, about $1 billion a year for storage. Vhat I am suggesting is that we no longer spend the $1 billion a year or storage, but that we spend it to make the food available for use or the benefit of humanity and for the benefit of progress.

Past Endeavors

It is impossible even to imagine the vast good in the present food ırplus program that has been accomplished already under Public Law 80 (the Agricultural Trade Development and Assistance Act of 1954). The important and the really significant point is that, with the sup- ort of the American people, Congress steps toward resolving one of ıe strangest paradoxes in human history: namely, the existence of hunger, ant, and hopelessness in the world, along-side a great volume of ex- ting and potential surpluses of food and fiber which can be used help meet these needs. If in the early years of Public Law 480, e motive of self-interest predominated — and I think we might agree at too often it did — it was because there was so little precedent for e use of agricultural surpluses for constructive purposes. We did ot have the experience; it had to be gained. We did not have the chniques; they had to be developed. We did not fully know the otentialities; they had to be learned. Not all had the vision that was eeded.

Since Public Law 480 was enacted, several things have been happening:

First. Our agricultural surpluses have not been decreasing, but in creasing.

Second. We are comprehending more fully the fantastic productiv potentialities of American agriculture due to the increasing applicatio of science and technology.

Third. The morality of cutting back production arbitrarily whil half the world suffers from the misery of hunger has come increasingl into question. More and more the American farmer and the America people as a whole have come to realize that the abundance of our farm is a blessing to be used for humanity's sake rather than as an embarrassin nuisance.

Fourth. The success of Public Law 480 operations, notwithstandin obvious deficiencies in administration, has far exceeded even our hope of 5 years ago. We have learned, by doing, many of the ways in whic food and fiber can be used.

Food For Peace

It is, then, in this spirit that we propose today a program which I hav called Food for Peace, and which should help to make clear the con cern of Americans for all human beings, and the eagerness of American to share their good fortune as a contribution toward the removal o privation and inequity from our midst and in our time.

The Food For Peace bill I have introduced is designed to promot the foreign policy of the United States and to hely the build essenti world conditions of peace. This will be done by the more effectiv use of U. S. agricultural commodities for the relief of human hunge and for promoting economic and social development in less develope countries.

To accomplish this, I am proposing that a revised Public Law 48 be known as the Food for Peace Act; that its statement be expressed i terms that none can misunderstand.

Basis Of The Food For Peace Idea: A Preamble

1. Massive hunger and suffering from want of clothing are no longe tolerable, morally, politically, or economically due to the increasing pro ductivity has been made possible by science and technology.

The Congress declares it to be the policy of the United States to mov as rapidly as possible in cooperation with other friendly nations, towar putting surpluses of food and fiber more effectively in the service o human need.

2. Those people, comprising one-third of the human race, who hav achieved national independence within our generation are now in ful revolt against the poverty, ignorance, disease, inferior status, and lac of opportunity which have always been their lot.

They require substantial outside aid over a period of years. If tha aid is adequately forthcoming from the free world, they have a goo chance to accomplish their purposes in freedom as part of the free world.

3. The Congress recognizes that a number of different kinds of ai are required, but that among them food and fiber aid, through grant o

rough sale for local currencies, is a highly important form.
4. To achieve these larger purposes, the Congress directs that this
shall be administered (a) so as to help other countries carry for-
rd their own national and regional plans for development in freedom
d independence, (b) so as to support the efforts and programs of the
nited Nations and regional organizations of friendly nations, and (c)
as to enlist the cooperation of other countries in putting agricultural
rpluses more effectively in the service of human needs.

A World Mission

The United States is strong and it is wise. But is neither strong
ough nor wise enough to bring about alone that tremendous economic
d social development which is necessary and possible. For that, the
mbined efforts of all nations are required, and I do not doubt that
the years immediately ahead we shall see a great burgeoning of projects
rried on by and through international organizations. It is of the ut-
ost importance that we equip ourselves to exert our efforts increasingly
rough international agencies. In this shrunken world, the growing
ntrast between greatest wealth and direct need warps our perspective,
reatens our survival, and offends our instincts as brothers of all men.

The True Heritage Of The U. S.

I think we are ready to cast our bread upon the waters, because we
ow that is what we would want to have others do for us, were we
here they are now. Lately there have been times when it has not been
sy to remember the authentic America — an America grateful for
r bounty, eager to provide shelter to the needy, eager in her generosity
an America whose pocketbook is open, even if Communists do not
reaten; an America whose schools are open, even if all her children
e not of the same shade; an America whose heart is open to all men,
the humility of her unique opportunity to serve. That is the America
at I love. It is this America that asks patience and understanding from
r older brothers across the sea, that finds wisdom in her heritage of
versity, and that asks of others help in finding ways to be of help
others.

And it is this America — too modest to sense yet the power of her
leashed conscience and energies — that must now be roused to the
portunity of the ages; the opportunity of a humanity working to-
ther against privation and inequity, and warmed in its labors by the
ve of the Lord for all his creatures.

—oOo—

SYMPATHY

Members of the Rural Workers' Fellowship will be sorry to learn of
e accidental death this summer of the young son of the Rev. Derek
lter, a faithful R.W.F. member at Chase, B. C., Canada; and of the
ath of the Rev. George Gilliland, former R.W.F. Provincial Repre-
ntative of Stanley, N. B., Canada on September 12.

Our sympathy is extended to the families and loved ones. "May the
uls of the faithful departed through the mercy of God rest in peace".

All Seek Their Own

All seek their own; none the things of Jesus Christ.
—Philippians 2:4

ST. PAUL had never been here, but he really described us.

Some of us have lived in peaceable places, in little villages o calm where time stood still, in little towns where nothing ever seeme to disturb, in colleges where no one bothered about what anyone else wa doing. Sometimes this was a genuine calm; more often it was the qui of indifference. All seek their own -- could this is true of our church Of our community? Of our campus? All campuses tend to be concerne only with their own.

All seek their own. What are the basic assumptions underlying ac mission and administration, faculty and students, academic and soci life, manners and morals? What doctrine of man is shown by the ac ministration in its treatment of the faculty, in the faculty behavior t students, in student attitudes to all? What belief in man is show by the campus attitudes toward learning, cheating, playing, courtin worship?

Are students considered creative personalities or receptacles for not of professors who have been in a rut for a generation? Is there any re communication between the various elements on the campus? Is the any real connection between what the school allegedly stands for an what goes on there? What do students gather as to the methods o teaching, the value of learning, the importance of faith from the wa the faculty and administration act from day to day. A commencemer speaker has written: "The object of a college education is to learn t disregard the externalities of life. Something is list when chapel reduced to twice a week. It doesn't take much of a man to be a Christia but it takes all of him."

There are colleges where classes are propaganda lectures, in behalf o outmoded Darwinism, partisan isolationism, superficial theories o psychology, dated viewpoints on literature and music, economic fallacie or whatever misinformation and prejudice the professor desires to pou forth. There are instructors who refuse to let students think, and grad as wrong anything but regurgitation of stilted lectures. There ar those who never let a breath of fresh knowledge blow into their fl specked notes of the 1920's. There are advisors whose advice consi in forcing students to take their own classes. In committee they mar in forcing students to take their own classes. In more than one college th required subjects are determined with a view to retaining ob solescent teachers by keeping their classes full by compulsion. Jealous of superior teachers is widespread on the part of the incompetent, an these forget when making assignments that there are other classes studen carry. Cheating can be encouraged by thoughtless examinations. The

e colleges which provide so little for the mind. In this spirit are culty meetings which conceal or ratify decisions of little cliques, in sinterest in the library by both faculty and students, in arranging to e that pet students pass. All seek their own.

Who is concerned over the magazines and books and movies that youth exposed to? Who cares about what goes on in student activities and creation, in dormitory life? Who is concerned about alcholism and moralities? Who pays any attention to how Sunday is used? Who concerned about morals? All seek their own.

What of the interior life of the students and the faculty? What of leged Christian colleges where no grace is said at meals? What of rayer? What concern for souls is there?

Cowards can only teach cowardice. In the list of those for whom there no place in heaven is included the cowards. Charles Taft recently old a large church gathering: "The aim of a Christian education is ot to defeat the Russians in war, but to make Americans and others round the world resist the commonplace in this age of conformity." lan Walker points out that the churches have lost the people of Britain nd Australia because of their failure to care for their major problems. is possible that no man cares for our soul, that all seek their own, ot the things of Jesus Christ. But God cares. And you must care.

Two groups there were that Friday morn,
When Christ was crucified;
Two groups that stood on Calvary
And watched Him as he died.

One group was large, a surging throng
That had come to pass the time;
One group was small, composed of four
Who knew his love sublime.

'Twas easy to stand with the larger group,
For no one could see you there,
But only a Christian would stand with the four—
Only a Christian would dare.

Two groups there were and only two —
There was no middle ground;
And those Judeans had to choose
With which they would be found.

And though two thousand years have passed,
All men must still decide
Whether to stand with the larger group,
Or with the four abide.

What is Basic Stipend?

Ven. W. D. Hassell

Basic Stipend is a title used to describe a fair and just method, syster or basis upon which the amount of a stipend might be determined.

The Business World

Today when a man gets a job he may be paid a salary which is determine in one of several ways; perhaps he is paid according to the hours he works or the kind of work he does, or the qualifications he possesses or eve the social position it is presumed he represents. There is a very wide rang in wages that are paid in the business world. It is evident that some peopl are not paid enough and that some are paid too much. The age in whic we live is calling out for adjustment on the grounds that every man ough to have a living wage at least. It is glaringly evident that the secular woul has no just basis for settling wages so that each receives fair treatment.

The Church

In the Church we expect to find a better situation. We expect to find wag setting methods would recognize that each person is equally a Child c God and that he has a contribution to make in God's family. Most c all we expect that our priests would be paid according to a fair and jus rule, but the Church has for a long time modelled herself and her affair too much along the lines of the secular world. Adjustment is urgentl needed and the Basic Stipend is put forward as the Church's solution.

Not Minimum

Basic Stipend must not be confused with Minimum Stipend. Minimur Stipend means that we set a certain figure as the least a priest may receiv from a parish, but he may receive as much more as the parish may give hir without reference to needs or what his fellow priests are receiving.

Not Equalization

Basic Stipend must not be confused with Equalization of Stipends eithe The latter merely means a scheme whereby all priests would receive th same amount each year without any consideration being given to suc important matters as amount of work, length of service, cost of livin and qualifications.

Basic

Basic Stipend is a scheme or basis of paying our priests, not according t the unjust methods prevalent in the secular world (that is, according to hov much any parish will or can pay or according to how much he can get) but by putting all incomes for stipend into a lump sum which is the apportioned to each priest on a relative basis by considering every aspec of his needs. If we think of the Church as One Catholic Body, which i our Anglican tradition, and not as a group of independent parishes, an think of our priests as members of the sacred ministry rather thn as indiv duals whose services are bought by the highest bidder, then we are begi ning to see the point of Basic Stipend.

This plan considers every important factor in honest wage setting; how ch money is or could be raised in the whole dicese for clergy salaries? w many clergy are to receive this sum? How long has each been serving the ministry? What is the cost of living in his area? What family dependents has he? What necessary travelling costs are there? Has he ecial qualifications needing financial assistance to develop or put to full ?

Biblical Principles

"See to it then, that your congregation is a true community in Christ, t it may influence the common life of the whole neighbourhood." (Lamth Conference Report, 1948).

The Church is not merely an organization to confer spiritual glory upon members but it also provides a pattern for the redemption of society. is pattern is outlined in chapter 12 of the First Epistles to the Corinans. "For as the body is one, and hath many members, and all the mems of that one body, being many, are one body, so also is Christ," (verse); "and whether one member suffer with it, or one member be honoured, the members rejoice with it. Now ye are the body of Christ and mems in particular" (verses 26 and 27).

It is not the details of these various systems that are important but their mmon principle of material fellowship as a method of evangelism, and a sacramental expression of the unity of the Church in Christ.

The Basic Stipend is a practical application of the principle of sacrantal brotherhood whereby the clergy may offer their salaries to God part of the Holy Sacrifice because they are shared as each has need.

Summary

hat it Means:

1. The pooling of all the stipends of the Diocese.
2. The fixing of a bisic stipend.
3. The fixing of what allowances are necessary.
4. The fixing of the amount of such allowances.
5. The paying of each priest of his share under the system.

hat it Accomplishes:

1. It makes it possible for the clergy to be appointed, without loss of income, to the livings for which they are most suited.
2. It destroys the anomaly of a priest living comfortably on a large income in a wealthy district while his neighbor in the next parish is obliged to live on a mere pittance.
3. It enables a priest to put before his congregation the Christian rule rule of almsgiving without feeling he is begging for his own salary.
4. It spares a clergyman the ignominy of having to preside at a Church Council meeting while it debates whether or not to incur a bank overdraft to pay his stipend.
5. It emphasizes the fact that a priest is the servant of the Church and not of his congregation.

6. It makes possible the spiritual care of groups of church people livin in remote areas whose members and resources are insufficient to mai tain a clergyman.
7. It emphasizes the Diocese rather than the Parish as the unit of organ zation.
8. Above all, it is based on the Christian principle of mutual aid.

(*The Qu'Appele Crusader*

—oOo—

ONE HUNDRED BOOKS WORTH READING

1. New Testament
2. Old Testament
3. Temple ..... Orcha
4. Divine Comedy ..... Dan
5. Paradise Lost ..... Mils
6. Imitation of Christ ..... A Kemp
7. Pilgrim's Progress ..... Buny
8. Confessions ..... Augusti
9. Romans ..... Bar
10. According to St. Mark ..... Lowr
11. Kierkegard ..... Lowr
12. Unknown God ..... Noy
13. Practice of the Presence ..... Lawren
14. Song of Our Syrian Guest ..... Knig
15. Songs of the Church ..... McDoug
16. New Church Hymnal ..... Smi
17. Sermons ..... Roberts
18. Mysticism ..... Underh
19. Why Men Pray ..... Slatte
20. Orthodoxy ..... Chesterto
21. Everlasting Man ..... Chesterto
22. Jesus and the American Mind ..... Lucco
23. White Island ..... Woo
24. Poems ..... Oxenha
25. Other Wise Man ..... Van Dy
26. Fear and Trembling ..... Kierkegaa
27. Hours with the Bible ..... Geik
28. Christianity and Liberalism ..... Mach
29. Beyond Tragedy ..... Niebu
30. Moral Man and Immoral Society ..... Niebu
31. Tragic Sense of Life ..... Unamu
32. Social Sources of Denominationalism ..... Niebu
33. Elegy ..... Gr
34. Piers Plowman ..... Langla

. Odyssey	Homer
. Modern American Poetry	Untermeyer
. Modern British Poetry	Untermeyer
. Poems	Sandburg
Poems	Lindsay
. Mississippi I Love You	Hamilton
. Golden Treasury	Palgrave
. Idylls of the King	Tennyson
. 48 in 48	Hamilton
. Cyrano de Bergerac	Rostand
. Friendship	Cicero
. Essays	Bacon
. Family	Waller
. From This Day Forward	Foreman
. Souls of the Black Folk	DuBois
. Declaration of Independence	Jefferson
. Autobiography	Steffens
. Economic Interpretation of the Constitution	Beard
. Politics	Aristotle
. Mutual Aid	Kropotkin
. Letters	Jefferson
. Revolt of the Masses	Ortega
. Theory of the Leisure Class	Veblen
. Animal Farm	Orwell
. 1984	Orwell
. Middletown	Lynd
. Robber Barons	Josephson
. America's Sixty Families	Lundberg
. Power Elite	Mills
. Community Power Structure	Hunter
. America Comes of Age	Siegfried
. Inside USA	Gunther
. Democracy in America	De Toqueville
. Southern Politics	Key
. Our Sovereign State	Allen
. Our Fair City	Allen
. These United States	Hamilton
. Main Currents of American Thought	Parrington
. Jefferson and Hamilton	Bowers
. Jacksonian Democracy	Schlesinger
. Robert E. Lee	Freeman
. Martial Spirit	Millis
. Woodrow Wilson	Baker
. Incredible Era	Adams
. Only Yesterday	Allen
. Amazing Story of Repeal	Dobbyns
. Fall of the Philippines	Morton

82. Nationalism ..... Haye
83. History of the English People ..... Gree
84. Gulliver's Travels ..... Swif
85. Alice in Wonderland ..... Carro
86. Mr. Dooley in the Hearts of His Countrymen ..... Dunn
87. Fables in Slang ..... Ad
88. Cabbages and Kings ..... O. Henr
89. Nonsense Novels ..... Leacoc
90. Brothers Karamasov ..... Dostoevsk
91. War and Peace ..... Tolst
92. Les Miserables ..... Hug
93. Jungle ..... Sincla
94. Henry Esmond ..... Thackera
95. Pendennis ..... Thackera
96. Long Roll ..... Johnsto
97. Cease Firing ..... Johnsto
98. Mr. Crewe's Career ..... Churchi
99. Inside of the Cup ..... Churchi
100. Cry, the Beloved Country ..... Pato

—oOo—

Fair Booth Exhibit Interests Many People

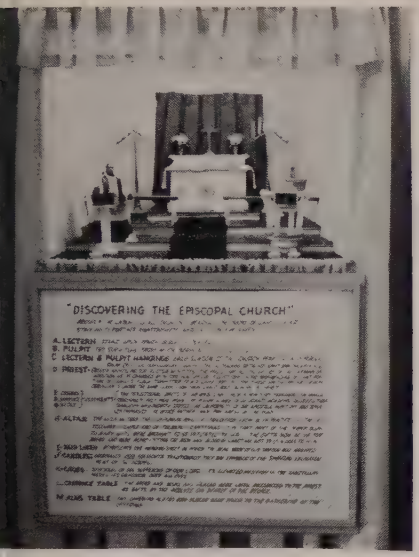
"DISCOVERING the Episcopal Church," an exhibit aimed at foste ing understanding of the Church and its liturgy in an area o few Episcopalians, had its first showing at the Macon County Fai Franklin, N. C. (August 6-8).

The center sections of the booth featured a 22" by 30" replica o the interior and furnishings of chancel and sanctuary, and a veste minister. A chart, supplying names of the various furnishings wit appropriate descriptions and traditional meanings, hangs beneath th replica.

The plywood side sections and monks cloth back drop form an are of 6' by 8', complete with tract racks, numbered to answer thirtee questions on liturgy and doctrine ("Look" article, "What Is an Episco palian", May 19, 1953).

Assistance in planning the booth came from the Director of Promo tion, National Council, who suggested, in part: "Since most of you audience will be non-Episcopalians, the booth is an excellent opportunity to state briefly some of the things about our Church, which would ex plain us a bit. The old "Look" article is ideal raw material. You might then go on to picture something of the Episcopal Church work in North Carolina, and perhaps through the use of maps and photos show something of the Church around the world. (We used copies of "Highland Churchman", monthly diocesan publication; and

—30—



Centerpiece of Episcopal Church at Macon County Fair, Franklin, North Carolina.

Episcopal Church Fair Booth at the Macon County Fair, Franklin, North Carolina.

large, colored, National Council Map, "The Episcopal Church Around ne World", on the aisle side of the booth.) This will give a quick icture, "What are these Episcopalians, what are they doing in the area erved by the fair, and where are they at work in the rest of the world?"

The booth, which received a blue ribbon at its first showing, is being dvertised through diocesan publications as being appropriate for preach- ng missions, store or fair displays, and area meetings. Financed largely y the Diocese of Western North Carolina, the actual work was done n the local level. The Rev. Cornelius A. Zabriskie, Promotional Direc- or for the Diocese of Western North Carolina has announced that the isplay, which is collapsible and transportable by station wagon, will e available to any Church or group for the cost of transportation.

—oOo—

NOTICE

To prevent delay and additional expense for return postage and for- arding, or possible loss of mailings or membership in the Rural Workers' ellowship, please send any change in your address promptly to:

The Rural Workers' Fellowship
Membership Office
281 Park Avenue South
New York 10, New York

Welcome to Our Fellowship

Rev. Norval D. Ardies, Lisbon, North Dakota
Rev. Truman E. Bennett, St. Mary's Church, Box 146, Hamilton, Texas
Mrs. Walter Burton, Rt. 1, Princeton, West Virginia
Rev. Thomas C. Chesterman, 1194 Maple St., Arroyo Grande, California
Rev. John E. Cline, Box 535, Elsinore, California
Rev. Claude A. Collins, St. Andrew's Church, Bessemer City, North Carolina
Rev. George M. Conger, Emmanuel Church, Alexandria, Minnesota
Rev. Bruce Connell, Box 197, Park Falls, Wisconsin
Rev. John W. Downing, Box 68, Carson City, Nevada
Rev. John M. Flanigen, Jr., 1113 E. Church St., Kingstree, South Carolina
Rev. Samir J. Habiby, Box 812, King, California
Dr. Harold J. Hamilton, Ph.D., 902 2nd St., Cadillac, Michigan
Rt. Rev. B. A. Hart, St. Mark's Rectory, High Prairie, Alberta
Rev. Dennis Harris, Gibsons, British Columbia
Rev. William M. Hogshead, Jr., Box 574, Shandon, California
Rev. A. E. Longfellow, Shelby, Montana
Mrs. Walter R. Mead, 421 Cherokee Road, Florence, South Carolina
Mrs. Fred Mole, Brown Apts., Main St., Princeton, West Virginia
Rev. H. F. Parsons, Emmanuel Rectory, Sexsmith, Alberta
Rev. Walter E. Phelps, 2299 Santa Inez Ave., San Luis Obispo, California
Rt. Rev. S. C. Steer, 1104 Elliot St., Saskatoon, Saskatchewan
Rev. C. W. Thomas, Rosemont, Ontario
Rev. John W. Tucker, St. Agnes Church, Franklin, North Carolina
Mr. Dennis Vorness, St. John's College, Winnipeg, Manitoba
Rt. Rev. G. H. Warde, Barons Down, Lewes, Sussex, England

—oOo—

Richard O. Comfort

The Board of Directors of Agricultural Missions, Inc., and the Rur Missions Cooperating Committee, are pleased to announce the appoin ment of Richard O. Comfort to their executive staff. While Dr. Com fort will be more directly concerned with the village church and com munity services he will also be associated with the general program o Agricultural Missions, Inc., and serve as a staff secretary for the Rur Missions Cooperating Committee, a unit of the Division of Foreig Missions of the National Council of Churches.

Richard Comfort is well qualified for this work by study and ex perience. Graduated in 1939 from Oklahoma Agriculture and Mechanic College, he majored in Rural Church and Rural Social Studies at Unio

neological Seminary, New York and Peabody College in Nashville, ennessee. He earned his Ph.D. degree from Peabody College in 1949, eparing his dissertation on "The Training of Rural Ministers."

From 1948 to 1950 Dr. Comfort served as Dean of the Warren H. ilson Institute of Rural Church Work, Warren Wilson College. He ught in Dubuque Theological Seminary and assisted in the supervision student field work from 1950 to 1953.

In 1956 Richard Comfort became Executive Director for Town and ountry Church Work in the Division of Home Missions of the National ouncil of Churches.

Dr. Comfort is a minister of the United Presbyterian Church, USA. e is married and has four children. His coming to Agricultural Mis-ons, Inc., reflects the marked growth of church interest in a more ade-uate program of services among village peoples. — (Rural Missions)

—oOo—

The Moving Finger Writes

ev. Edwin Allsopp, 901 Watson St., Box 383, Brittania Heights 3, Ottawa, Ontario
ev. D. C. Anderson, St. Michael's, Box 352, Strathmore, Alberta
r. Francis M. Bradley, 40 Peachtree Rd., Penfield, New York
ev. John E. Burke, 29 Desjardins, Quebec City, Quebec
ev. Tollie L. Caution, D.D., 281 Park Ave. South, New York 10, New York
ev. Richard Comfort, 156 5th Ave., New York 10, New York
ev. B. Shepard Crim, Box A97, Sheridan, Montana
ev. James W. Curtis, Christ Church, 565 Adams St., Gary, Indiana
ev. William Davidson, 281 Park Ave. South, New York 10, New York
rs. Annette Geiger, 471 Crosby St., Akron 2, Ohio
ev. Canon J. G. Gibbons, All Saints' Rectory, Athabaska, Alberta
ev. Robert Greene, St. Helen's Rectory, Fairview, Alberta
iss Katharine Guice, 281 Park Ave. South, New York 10, New York
ev. James L. Jenkins, 306 S. 3d Ave., Virginia, Minnesota
ev. Wm. C. Johnson, Jr., 107 E. Fort St., Boise, Idaho
ev. Harry H. Jones, 41 Pine St., Whitinsville, Massachusetts
ev. Kale F. King, 906 6th St., Rupert, Idaho
ev. and Mrs. C. L. Samuelson, 281 Park Ave. South, New York 10, New York
ev. F. F. Shepherd, 230 Yale Ave., Winnipeg 9, Manitoba
iss Alice E. Sweet, 7734 Kingsley St., Houston 17, Texas
ev. James R. Titcomb, 222 W. Maple, Winslow, Arizona
ev. Richard M. Walkley, St. Timothy's Church, Tanacross, Alaska
ev. Wm. G. Wright, D.D., 281 Park Ave. South, New York 10, New York

THE LITTLE HOUSE OF BREAD

O, little Home of Peace and Perfect Calm, —
O, little, still, white, sacramental place,
Filled with the mystic effluence of His grace,
Which makes of thee a healing and a balm;—

Happed in a hollow of the great moor's breast,
Of undrest stone, with red-heart roses drest,
Haven of rest for every soul sore pressed,
Thine own sweet soul of quietness possessed: —

God surely loves thee, little House of Prayer,
Nor ever fails the soul that seeks Him there;
No matter what his sore predicament,
No matter what the burden of his pain,
No troubled soul has ever healing sought
But here he found divine medicament, —
Losing himself has won the greater gain,
And, by his giving, nobler treasure bought.

Here in the silence you confess your sin,
And holy ministrants, unheard, unseen,
Beneath the red lamp softly whisper you
New hope, — no matter what the past has been.

Here some have knelt before departing hence
For the Red Fronts, and have upbuilded been
With new-born Faith's most lofty confidence,
To face the High Call of the Unforeseen: —
In weakness some, and some in penitence,
But all in highest, holiest reverence.

Here, in this altar book, are shrined the names
Of those True Knights God-pledged to purity,
Unceasing prayer their troth to honour claims,
And from high heaven their souls' security.
God surely love thee, little House of Bread,
For here the seeking soul to Him is led,
And on His living Bread
The hungry soul is fed.

— John Oxenham

—oOo—

"In His Will is our peace"

—Dant

Our Contributors

Rt. Rev. Joseph Harte is suffragan bishop of Dallas.

Archdeacon W. D. Hassell has served for many years a field of seven churches in the Loverna, Saskatchewan area of the diocese of Qu' Appelle.

Dr. Dale W. Meadeaors, Disciples Director of Town and Country Church, was Correction Chairman.

Rev. John Peacock, of the Cowansville, Quebec, field, is president of the Rural Workers Fellowship.

Senator Hubert Humphrey of Minnesota has been a leader in agricultural legislation for years. His master's thesis at Louisiana State University concerned the relation of the Bible to political action.

The Farmer

By George Stewart

As Thou didst set Thy first children in a garden
We know, O Lord, it is good for us
To learn the ways of seedtime and of harvest.
The earth Thou gavest is fruitful and fair to look upon
But the strong have often pushed aside the weak,
And the harvest has not been just.
We have often wasted the fruit of the land
And scorned the soil from which it sprang.
Amid the beauty of springing blade
Man-made ugliness has rested like a blight upon the land.
Tillers of the field are often cheated
By those who reap where they have not sown.
Grant that all who labor may have their share of tree, and vine and field,
That children in remote places may not be neglected.
We plead forgiveness that amid fat plains and valleys
Any should go hungry, ill clad, or homeless.
Help Thy servants
To establish men in plenty upon the goodly earth.
Through Jesus Christ, our Lord.

From "A Face to the Sky," in *A Book of Prayers,* Association Press)

THE RURAL WORKERS' FELLOWSHIP OF THE EPISCOPAL CHURCH, INC.

(Incorporated under the laws of the State of New York)

Honorary President: Rt. Rev. Wilson Hunter,
Box 17, Laramie, Wyoming

President: Rev. John Peacock,
Box 315, Cowansville, Ontario

First V.P.: Rev. Frederick K. Smyithe,
Box 366, Valley City, North Dakota

Second V.P.: Rev. Norman Green,
Box 116, Beamsville, Ontario

Secretary: Mrs. Annette Geiger,
Candor, New York

Treasurer: Miss Constance Vulliamy,
Park College, Parkville, Missouri

Assistant Secretary and Assistant Treasurer: The Reverend Richard C. Aller
Box 371, Route 3, Parksville, Missouri

Directors:

Term Expires 1959: Rev. Charles G. Hamilton
Rev. John Peacock

Term Expires 1960: Rev. Herman Anker
Rev. Maxwell Brown

Term Expires 1961: Rev. Arthur Freeman
Rev. Henry Robbins

MEMBERSHIP OFFICE

281 Fourth Avenue, New York 10, N. Y.

EDITORIAL OFFICE

224 Stanley Street, Booneville, Mississippi.

The annual dues of the Rural Workers' Fellowship are $3.00 per year. All members will receive CROSSROADS, and such material as a newsletter, the Prayer Cycle and special bulletins, which the Board of Directors may choose to publish and mail.